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779 The Japanese attempt to use Buddhism as an ideology to bind together their puppet regimes in China and Southeast Asia generated widespread anti-Buddhist sentiment throughout Free and Occupied China.

779 The older clergy of monks and nuns was
792 accused of being corrupt and parastic by modern Buddhists, but efforts at sweeping fundamental reform failed; the motivation for becoming a member of such a clergy remained largely negative.[6] Thus gradual extinction of

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6. Chan, Religious Trends, pp. 81-82, citing Reichelt, Truth and Tradition in Chinese Buddhism, pp. 231-34, lists reasons given by Chinese nuns for entering holy orders. Unhappy marriages account for a great number, and 60 to 70 per cent made the choice because no other solution presented itself. Other reasons for entering holy orders include: genuine and deep faith; presented to the church by parents because of devotion, sickness, lack of support, or an astrologer's advice; sense of helplessness after husband's death; poverty, family troubles or other disappointments; influence of sisters, et al, who had become nuns; and servants seeking escape from the cruelty of their mistresses.

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the Buddhist order seemed only a matter of time.

But as late as 1930, the Buddhist clergy and establishments in Southwest China were numerous, especially in the rich and populous province of Szechwan.[7]

Provinces	Buddhist Clergy	Temples, Monasteries and Nunneries
Szechwan	158,610	39,089
Yunnan	37,180	9,920
Kweichow	720	410

It is not possible to trace the decline from 1930 onward, but the pressures of war and invasion added to those noted above probably contributed to a sharp reduction of boty clergy and establishments in this area. Communist measures have probably eliminated most of what remained. Buddhist establishments in China as a whole appear to have declined in number from 268,494 in 1930[8] to about 130,000 in 1947[9] to "less than 100" in 1954.[10]

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7. Shen-pao Nien-chien [Shen-pao Yearbook], 1933, p. T2.

8. Ibid., Basis of figures is data collected by the China Buddhist Association.

9. [see following page]

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779 Estimates on the total number[11] of clergy vary,
792 but in 1931 they appear to have numbered 500,000 to 600,000. Refugees in 1949-50 reported that four out of every seven clerics had been forced to return to lay life.[12] By 1954 it was estimated that there were only 2,500 clergy remaining in the whole of China, "of which half are Chinese Communist Party agents."[13] Even allowing for exaggeration, it would appear that the Buddhist clergy as a group has been nearly eliminated and that its dwindling influence in society has reached the vanishing point.

779 While the traditional clergy was in decline, Buddhist laymen assisted by a few monks attempted the reinvigoration of the Chinese Buddhist community. The leadership of the movement

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9. Communist Atrocities and Persecutions of Buddhism on the China Mainland, (a four-page pamphlet), Buddhist Association of China, Taiwan, 1954; hereinafter cited as Atrocities.
10. Ibid.
11. Chan, op. cit., pp. 80-81.
12. Chan, op. cit., pp. 90-91.
13. Atrocities.

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779 In the principal cities, especially those visited by delegations from Buddhist countries like Burma and Ceylon, a few temples are maintained for religious use. But the greatest number of temples have been converted for use by the state. One source, admittedly strongly biased, asserts that the number of Peking temples in religious use has fallen from 1,300 to 3, that in Nanking the number has decreased from 400 to 1, in Shanghai from 600 to 2, and in Hangchow from 300 to 1.[20] Certain Buddhist monuments of historical and cultural importance are being restored and preserved.[21]

779 As we have pointed out, the clergy has
792 been largely secularized. In Shanghai, as in other cities, monks have opened restaurants specializing in Buddhist dishes. Everywhere the clergy has converted temples into small factories in order to produce hand-made articles. Monks of the Fa-tsang temple in Shanghai now work on

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20. Atrocities.
21. Buddhism in China, introduction and plates.

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779 nearby farms. In Hangchow, some 1,800
782 monks and nuns have opened restaurants or are working in mills and on farms; they have established an association in order to co-ordinate their enterprises.[22] We have few details on the fate of the Buddhist clergy in the Southwest.

779 There are occasional reports of Buddhist
178 ceremonies, such as the celebration of the Buddha's birth day.[23] But the general impression is that Buddhism is dying. The old may cling to their beliefs, but their influence on their children is now slight. Buddhist belief is a handicap to youth who must adopt Marxist orthodoxy in order to succeed under the present regime. The cadres in the countryside are attacking "superstition," and their ridicule of old Buddhist-linked observances is further undermining the faith. The clergy, never up to their task of serving a modern religious community, has turned to other pursuits. There is little in Buddhist doctrine to steel the believer

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22. Chan, op. cit., pp. 90-91. Based on testimony of refugees, 1950.

23. New China News Agency, Peking, May 29, 1955; Survey of China Mainland Press, 1058, p. 48; also photograph of the ceremony of "Bathing the Buddha" on May 20, 1953, in Buddhism in China.

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made and a sub-prefect was sent, subject to Li-chiang fu. To-day it is a separate magistracy known as Chung-tien hsien.

The same work, Vol. 18, ch. 25, fols. 5b to 6a, states that Chung-tien in ancient days had no wall, but in the eighth year of Yung-cheng (1730) an earth wall was built, two li in circumference, with four gates. It was rebuilt in the 24th year of Ch'ien-lung (1759) by the sub-prefect Hai Mi-na 海米納.

The Chung-tien district is 360 li broad and 546 li long, that is, from north to south. It is 1,455 li from K'un-ming. East to the Li-chiang border is a distance of 230 li and west to the Wei-hsi 維西 border 130 li. South to the Li-chiang border 284 li and north to the Li-t'ang T'u ssu 裏塘土司 border in Hsi-k'ang 280 li. This is reckoned from the town of Chung-tien. South-east to the borders of the Li-chiang territory is 150 li, north-east to the Li-t'ang border 120 li. South-west to the Wei-hsi border 140 li, and north-west to the Wei-hsi district border 210 li.

There are two towns in the district, the larger being the prefectural city called Ta-chung-tien 大中甸. South 80 li is the territory of Hsiao-chung-tien 小中甸.

Eighty-five li north of the city of Chung-tien is the village of Ko-tsa 格咱 and 200 li west of the city is the village of Ni-hsi 泥西. It is also stated that the land is high and mountains are numerous; frost and snow descend early, the winds are biting and cold; the soil is hard, and the five grains cannot be grown. The peasants are poor and the land unfertile; the lamas are of great importance and are the real rulers of the country.

A large lamasery is situated at the foot of Fo-p'ing Shan 佛屏山 (Buddha screen Mountain) 10 li north of the city. It belongs to the Yellow lama sect and is called Kuei-hua Ssu 歸化寺 (Lamasery of the transformation). In 1901 there were 1,226 lamas living in the monastery. Other lamaseries are: Pai-chi Ssu 白雞寺, Ch'eng-en Ssu 承恩寺 and Ta-pao Ssu 大寶寺. The first belongs to the Yellow sect and is located near the city on the top of Chu Shan 主山, the second is more than 20 li east of the city and belongs to the Red sect, it has over thirty lamas. The third is 30 li south of the city and pertains to the Yellow sect.

It is extraordinary that nothing is to be found in the Chinese records which relates to the district of Bbĕr-ddĕr (Pei-ti 北地) and its marvellous limestone terrace, Bbĕr-p'ĕr-dtĕr.

I presume that owing to the difficulty travelers experience in reaching certain parts of the district, difficulties which are mainly physical, it has been neglected by the Chinese and therefore next to nothing is to be found in their records.

Few are the travelers who have visited the remote parts of Chung-tien territory and those more difficult of access, as, for example, Bbĕr-ddĕr, which has been reached only by the Dutch missionary Kok, James Bacot, Handel-Mazzetti and the present writer. Handel-Mazzetti doubts that Bacot traversed the entire Yangtze gorge which cuts the Li-chiang snow range, but thinks that he probably penetrated it as far as Pen-ti-wan, to which place one can use pack mules. It is certainly strange that in his book, LE TIBET REVOLTE, Bacot is silent about the narrowest part of the gorge, known as the Hu-t'iao-chiang, and the villages beyond, inhabited not by Mo-so but by Chinese from Ssu-

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 159. — NA-KHI LAMAS OF THE YELLOW SECT

黃教納西喇嘛

Unlike the Li-chiang Na-khi lamas who belong to the Karma-pa sect, the lamas of K'ang-p'u, Shou-kuo Ssu, belong to the reformed Yellow Sect.

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622 spacious house and court, facing the west on the second floor, is the private Lama chapel of our friendly host. [He has since died; the early ancestor who was commissioned T'u-ch'ien-tsung in the seventh year of Yung-cheng (1729) was Nan-chu-yu 喃珠由, see p. 296.] The lamas here are all Na-khi. (PLATE 159).

Their lamasery is called Shou-kuo Ssu 壽國寺 and is situated beyond K'ang-p'u in a grove of pines above the village of Ga-la-she (Ka-la-she 哥拉舍). It is 240 li north of Wei-hsi, and was built in the 12th year of Yung-cheng (1734). Its Tibetan name is bKra-shis Dar-rgyas gling,[20] and the region in which K'ang-p'u is situated is known as Mi-nag-rong[21] (Valley of the black people). This, with the A-tun-tze lamasery called Te-ch'in Ssu 德欽寺 in Chinese and bDe-chhen-gling[22] in Tibetan, and the Tung-chu-lin 東竹林 lamasery called Don-grub-gling[23] in Tibetan, and situated at Pen-tzŭ-lan (Pong-tse-ra), belong to the (Ge-lug-pa Yellow reformed sect), whose head is the Dalai Lama of Lha-sa. To this same sect belongs also the lamasery of Yang-pa-ching Ssu 楊八景寺, the Tibetan Yangs-pa-chan,[24] situated north-east of Wei-hsi and built in the 18th year of Ch'ien-lung (1753).

*487 From K'ang-p'u we descend to the Mekong over a rocky trail, then in *133 great zigzags over a huge bluff to 500 feet above the river. Enormous *137 boulders project everywhere, covered with orchids. At the summit of the bluff is a fine grove of pines and two *mani* shrines, with slabs of smooth rock engraved with the ubiquitous Tibetan formula. The Mekong is here very narrow, flowing between steep walls, but widens somewhat near the village of Ga-la-she, beyond which the river turns east-north-east. There a canyon opens into the Mekong gorge, sending a torrent of clear water between huge vertical cliffs of whitish-yellow limestone into the river, while high above a snow-capped peak crowns the scene.

The Mekong now enters a narrow gorge, the waters forming tremendous rapids of considerable length which undermine the walls of conglomerate and black slate on both banks. Near the village of Hsiao-sheng-tao the river widens, the hamlet being situated on a gentle, fan-shaped slope at the mouth of a circular ravine. Several li beyond, the trail skirts a huge, yellow sandstone cliff, over steep steps, with a sheer drop of 50 feet to the river. The trail is exceedingly narrow and hewn into the cliff, in places broadened by a plank or log with an abyss beneath. Ahead is a long island covered with forest; the river is here very broad, and terraced rice-fields extend down to its banks.

622 *Yeh-chih plain.* — The plain of Yeh-chih 葉枝 is called Yu-dtü in Na-khi and is under a Tu-ssu 土司 of the Na-khi tribe. The late chief's name was Wang Tsan-ch'en 王贊臣 (PLATE 160). He is known as the Mun-kwua (Military Official), commonly spoken of as the Mu-kua 木瓜 in Chi-

[20] བཀྲ་ཤིས་དར་རྒྱས་གླིང་ [21] སྨི་ནག་རོང་ [22] བདེ་ཆེན་གླིང་ [23] དོན་གྲུབ་གླིང་

[24] ཡངས་པ་ཅན་ Yangs-pa-chan is the Tibetan translation of the name of the town Vaiśālī, in which Buddha often resided.

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yao wei-yüan was abolished and a magistrate appointed in his stead. The boundary, where the district is surrounded by the four snow ranges, has not yet been delineated.

"It is believed that the border of the district extends east to Pen-tzu-lan, adjoining the Chung-tien and Ba-thang (Pa-t'ang) districts and the Yang-tze. In the north it extends to Pi-yung-kung 必用工, the Ch'a-li Hsüeh-shan 茶里雪山, and to Yen-ching on the Ssu-ch'uan (now Hsi-k'ang) border. The A-tun-tzu district according to Chinese records comprises about 1,000 square li, and 12,000 inhabitants. There is much snow and the climate is raw and cold. The inhabitants are mostly Tibetans and Mo-so [Na-khi]; a few Chinese, also Moslems and natives of Shensi several ten families, also reside there. There are in all four Hsiang 鄉 (suburban districts), viz., Mou-ting 茂頂 [also written Mu-ting 慕頂], A-tung 阿董, Pen-tzu-lan (Pong-tse-ra), and in the west Chiang-hsi 江西. In ancient days there were two native lieutenants, and two T'u-pa-tsung, who ruled over the peasants.

"Arable land is very scarce in the district, and dry grains only are grown. Therefore taxes which are 10 per cent in Wei-hsi, are only 8 per cent in A-tun-tzu. There are over 10 lamaseries in the district belonging to both the Red and Yellow sects. The Catholics are said to have over 100 believers. Of the inhabitants of A-tun-tzu half are lamas. Outside of the few merchants who reside in the town proper, the people are all farmers and shepherds. Salt is taken by them to Chung-tien and Wei-hsi and exchanged for victuals. The main products imported are tea and sugar, while musk, wool, felts and salt are exported. There are no craftsmen or laborers. Rich mineral deposits are found throughout the district. The town of A-tun-tzu possesses a yamen, a school, and a jail. As the inhabitants are ignorant of the Chinese language, and are unable to govern themselves, a Chinese magistrate was established."

(*Translated from manuscript notes attached to an unpublished A-tun-tzu district map in the Government Library in K'un-ming.*)

3. KHA-WA-KAR-PO RANGE (MOUNTAIN OF WHITE SNOW)

The finest mountain range in north-western Yün-nan is undoubtedly Kha-wa-kar-po (written Kha-wa-dkar-po or Khwa-dkar-po) which forms the Yün-nan—Tibet border and the western wall of the Mekong valley (in Tibetan, La Chhu, written gLa Chhu or bLa Chhu according to *Dict., Thib. Lat. Fr.*, p. 687).[9] It extends from north to south and consists of five main peaks of which the southernmost, Me-tse-mo or Yung-chih Hsüeh-shan, is the highest. Although it has never been actually measured I estimate its height to be 21,000 feet. Its Tibetan name Me-tse-mo (written sMad-rtse-mo) [10] means "Lower peak," but not in the sense of being lower in altitude, but as being the southernmost of the range. It stands out isolated towards the east of the main range and is the most beautiful peak of the entire chain, resembling an ice palace of a fairy tale, or an enormous mausoleum with gigantic steps and buttresses, all crowned by a huge, majestic dome of

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346 rocks. Some of the buildings constructed of solid masonry are of three and four stories. The western part of the lamasery is a conglomeration of small houses, the homes of over 300 lamas.

772 We entered by the north gate and found ourselves in a deserted village — not a soul, not even a dog, was to be seen. Every house was locked and a rock placed over each brass lock. All the lamas were at prayer in the main chanting hall whose heavily gilded roof glittered in the bright sunlight. Winding through narrow lanes we reached the spacious court in front of the main temple, whose vestibule was hung with long, black yak-hair curtains. Around the court were galleries and here the lamas lounged about. A friendly monk who had been to Lhasa and Calcutta ushered us into his small but clean quarters, and there I found pictures of the Dalai Lama, and Papa Lama of Chha-mdo (Ch'a-mu-to 喳木多) and of the deceased Huo-fu of the Tung-chu-ling Lamasery; also color prints of the British King and Queen riding in state to Windsor Castle. The monks as well as the abbot, at first shy and cold, became quite friendly after I had distributed among them pictures of the Dalai, and of the Panchen Lama. The abbot was rather clean and almost white complexioned, a refined man, much superior to the rest of the monks.

262 It was noon, and as the trumpet sounded the lamas with their yellow hats sat down on the pavement in front of the temple. Suddenly they rose and, followed by men carrying huge wooden cylinders containing hot buttered tea, entered the chanting hall to have their noonday meal, consisting of *tsamba* (roasted barley flour) and buttered, salted tea. When all had disappeared in the dark recesses of the temple we took our leave.

*487 Leaving the monastery by the south gate we entered a deep ravine clothed
*133 with *Thuja orientalis* bushes. We follow in and out of deep, narrow valleys
*437 until we reach the village of Ndü-nda with its large red watch-towers. From here on, or rather from Tung-chu-lin, the arid region commences. Pai-mang Shan, like the other high snow ranges, acts as a rain screen, leaving little precipitation for the immediate neighborhood. The mountains and somber ravines were grey and bare, the sky a pale blue and hazy. The vegetation consisted only of *Thuja orientalis* and *Sophora viciifolia* bushes. To the east a deep ravine opens out, with a small stream which flows into the Yangtze. Here on the west bank of that river lies the hamlet of Pong-tse-ra (sPong-rtse-ra) [7] (Pen-tzu-lan 奔子蘭) where two native officials reside: a Ch'ien-tsung and a Pa-tsung. In the following paragraph I give a short account of their history.

3. PEN-TZU-LAN 奔子蘭

173 In former days Pen-tzu-lan belonged to Wei-hsi; to-day it is under the magistracy of Te-ch'in (A-tun-tzu), ruled directly, however, by the Ch'ien-tsung and the Pa-tsung. They guard Pen-tzu-lan, Ch'u-chiu 杵臼 and Mu-ting 穆頂,[8] also Chio-pa 角巴, T'ung-ting 銅頂 and Liao-la-lang 了拉郎 villages.

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ing the revolt against China, and a troop of soldiers, which at first had been well received by the lamas, were cowardly assassinated under cover of darkness (Goré).

[7] 奔子蘭 [8] On the Yangtze north-east of A-tun-tzu and Mu-ting Shan.

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PLATE 226. — LAMA DANCERS OF YUNG-NING

永寧喇嘛跳者忿教舞

They represent from left to right: 1, the Tibetan stag or Sha-wa, the messenger of the god of the dead; 2 and 3, the central and northern gShin-rje sngon-po = the blue Lords of the dead; 4 and 5, Shwa-nag = Black hat dancers (sorcerers); 6, Dam-chan-gshin-rje chhos-kyi-rgyal-po = Yama the Lord (judge) of the dead; 7, the latter's wife Chi-mun-tra; 8, mGon-po bram-ze = Brā-hma nātha; 9, kShe-tra-pā-la = the oracle of Serra monastery; 10, Ma-hā-ká-la or mGon-po phyag-drug-pa; 11, Seng-ge gdong-chan = the lion-faced companion of Lha-mo the She-devil.

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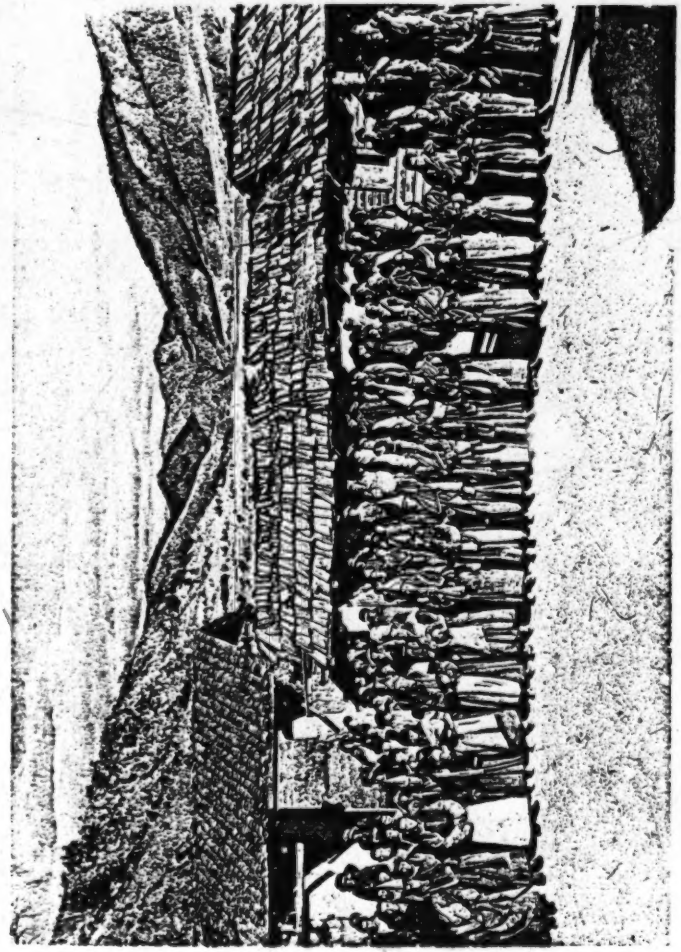

PLATE 249. — TSO-SO BÖN LAMAS GATHERED FOR THE DANCE

四川朱所喜神會團跳合

Once a year the Bön Lamas of Tso-so celebrate the Ta-lha festival which ends in a religious dance. Unlike the Yellow sect they wear a peculiar cornucopia-like ceremonial hat of various colors.

[p.458-I]

[p. 458 N]

PLATE 254. — LU-ZO THE LAST-BORN SON OF THE LATE YUNG-NING TSUNG-KUAN

永寧法王小兒祿卓活佛

In 1931 Lha-sa authorities declared him an incarnation of a high lama of Dre-pung Monastery. The name of his incarnation is mKhan-sprul-blo-bzang-ye-shes-bstan-hdsin-dhang-phyug. He was preliminarily installed in the Yung-ning Lamasery on February 11th, 1932.

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F. Rock K-5 (1934-) 1:47 AF16 Southwest China AF16

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

782 immortal. This is called *lien tan hsüan kung* 煉丹玄功. The body is said to have ten openings, but the one on the top of the head needs to be opened in this way before it is effectual.

* * *

EXHORTATION 說書 *shuo shu.*

792 To explain the Sacred Edict, 講聖諭 *chiang shêng yü.* The Sacred Edict originally had six chapters composed by the emperor Shun-chih 順治, but it was enlarged and edited by his successor K'ang-hsi, and now contains sixteen chapters. Before the exhorter begins his works a tablet has to be erected on which are engraved the two characters Shêng yü. Candles are lighted on either side and in front, paper and incense are also burned before the tablet; the exhorter then bows three times, and knocks his head nine times to the ground before he begins to talk. The custom is to pay 100 cash for each chapter explained, and three chapters are generally gone over each evening. This money is generally paid by rich people in order to accumulate merit; not uncommonly a rich farmer or wealthy merchant invites an exhorter to his house for this purpose. At its beginning this practice may have been better than it now is; unfortunately the wicked lives of many of these men does much to nullify their words; and their exhortation is no longer confined to the doctrines contained in the Sacred Edict, but is largely made up of old wives' fables, and local and provincial scandals.

Many preachers of the Sacred Edict also use the method of exhortation by proverbs, *chiang kê yen* 講格言. There is a slight resemblance to, and connection with, the Sacred Edict, but most of the incidents are taken from the law courts, or scandals in business and private circles.

533 Men walk through the streets and sing ballads of a national or amorous character, *ch'ang shan shu* 唱善書. The idea is generally to procure travelling expenses for themselves or others to some distant place

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

443 They sell the spirit cat which is the figure of a cat painted on paper with the charm 勅令, *chih ling*, written on it. 778 Also the pictures of Chung K'uei (鍾馗), which ward off 789 demons. He was a scholar of the T'ang dynasty. Scholars take his pictures to the examination boxes to keep away demons during the examinations.

They also sell pictures of the hills and valleys, of flowers and bamboos (generally as scrolls), of various birds and animals, also a well-known set of four Chinese pictures of fisherman, woodman, farmer and student.

Imitations of ancient styles of writing are also hawked about.

Mai hsin wên is the news vendor. Sometimes the news is purely of an idolatrous and superstitious nature, at others it is political and agitating.

Chu-ko Liang is believed to have written a number of prophetical sayings, which he had engraved on stone slabs and buried; every now and then one of these is reported to have been dug up and the inscription printed in cheap book form and sold as reliable news. There is an unlimited supply of words and examples from the lives of eminent men printed and sold, as well as stories of the efficacious and healing power of the idols, or how these idols meted out retributions to the wicked, or prescribed a medicine to stop a plague.

Another work sold is the prophetical utterances of the celestials as contained in the *Kuan Yin ching* or the *T'ai Yang ching*.

Others sell *ch'uan su ko* (勸俗歌), ballads which exhort the people against gambling, wine and fornication, or illustrated booklets which describe the evils of opium.

ITINERANT BUDDHIST AND TAOIST PRIESTS, *Hsing chueh sêng* (行脚僧), and *Yu fang tao* (游方道)

792 It is commonly said that this class of persons will surely find some way of taking revenge if offended. It is also said that all the physiognomists belong to the palliative business and the palliatives come under the priests' rule. Their

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

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method of going round the country preying on the feelings and superstitions of the people is called by themselves "repairing the viscera temple" (修五臟廟). While doing this the priest goes from door to door and distributes his cards and a little later he comes back to collect the money from each house.

Mendicant priests go round the streets with a note-book and take the names of those who give subscriptions. Or they may sell pills at a high price, the profits going to the priesthood. A band of mendicant priests, seven or eight in number, will go through the streets, one carrying the idol, another the burning incense, singing, while another attends to the music, leaving the remainder to look after the collecting of money; some people give large sums to this class as a good speculation.

One class of priest often carries a kneeling-mat and a whip for driving away demons and wears a high crowned hat made of human hair and a yellow robe, which, when spread out, does for a sleeping coverlet. The sandals on his feet denote that he is a pilgrim, the staff in his hand is to beat the unruly; at one end of it is fixed a little spade with which he buries any unclean thing.

THE NINE STARTLERS (九驚), *chiu ching*

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The first is *Mang Tzŭ* (蟒子) *ching*, the blind man who plays the guitar and tells fortunes. Next, *Liu* (流) *liu ching*, the rambling fortuneteller who bears a bamboo clapper and goes through the streets seeking for work. *Tsui* (嘴) *tzŭ ching* uses a bird of some kind to pick out a character from a box with which character he divines for his clients. *To* (朵) *to ching* divines from a character picked out by the client himself. The *Tai* (帶) *tzŭ ching* is a fortuneteller who carries the characters and explanation already written on his person. The *P'ing* (平) *ching* is a fortuneteller who sets up his stand and speaks about his trade and attracts customers. The *Lo* (挪) *ching* sings, and the *Hai* (海) *tzŭ ching* plays the harp as they practise their arts. The *Hua* (花) *hua ching* is a female fortuneteller.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

my Chinese servant behind here as he was suffering from bronchitis and fever, brought on, I believe, by the rainy, misty weather which is most unusual at this season of the year. I found him quite recovered.

I now turned towards Yung-ch'ang Fu, but determined to keep in unexplored country by taking a route some way to the north of the T'êng-yüeh Yung-ch'ang main road. The mountain range which separates the Shweli from the Salween valley is here a very high one, nearly precipitous at the top so that there are only a few paths across it. I decided to take one known as the Ma-mien-kuan pass. This being rather an out-of-the-way road, I had all the usual stories told me to try and dissuade me from going that way. The tales this time took the form of accounts of the deeds of Li-so robbers and a description of a sort of poisonous shrub which would kill the mules if they ate it. This last has, I believe, some foundation, as the shrub was pointed out to me on the pass, but I cannot imagine that animals would eat it if there was any grass to be got. The pass has evidently a bad name as I had great difficulty in getting a guide. Only one man would come, and I had to pay him at the exorbitant rate of 10½*d.* a day.

It was not till the second day out of Kai-t'ou that we tackled the pass. From Shan-yao where we had slept, there is a pretty stiff climb to begin with, and then some down hill before the really bad part comes. In the last two miles there is an ascent of 2,500 feet to the top of the range, which I made about 10,500 feet above sea level.

Just before reaching the summit is a Buddhist monastery, where four or five Chinese monks live who give food gratis to travellers and look out for people who miss the road in the snow, which often falls heavily in January. They have a very substantial house, the lower story built of stone and the upper of wood. As a special favour I was taken into the inner court by the head monk, who said he did not usually let people inside. The door from one court to the other in the lower story is barred up by great beams, and to get in we had to climb a ladder, go round the upper storey, and get down again inside. This, they say, is a precaution against Li-so robbers. The monastery was extra-

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792 ordinarily dirty and so were the monks, but they certainly impressed me with their sincerity much more than the ordinary temple priest, who is often a great blackguard, and is usually held in no respect by his fellow-countrymen.

The descent on the eastern side of the pass was as bad as the ascent had been, and we had to go down 6000 feet to the village of Ssŭ-ling-kang before we could find any shelter or forage. We got in just after dark, our mules dead beat, having taken ten hours to do the march of fourteen miles.

The next day, the 16th December, we crossed the Salween at Mêng-ku ferry at an elevation of 2,550 feet, a drop of 8000 feet from the range we had crossed the day before. The river is here 100 yards wide, running with a current which precludes all idea of navigation. In some places the hills close right in on both sides, in other places there is half a mile or a mile width of rice cultivation. The valley has the warmer climate and denser vegetation of the Shan States—quite different from all the neighbouring [244] plains of Yün-nan. It is a mild enough climate to grow chillies, and it also produces persimmons which are sold dried like figs.

563 The population of this part of the country is small but varied. On the hills are Lo-los, Li-sos, and Chinese, while in the valley are Shans, and also Chinamen who most of them come from the neighbouring province of Ssŭ-ch'uan, the Yünnanese finding the place too hot and feverish. I do not think that the Shans extend up the Salween valley very much higher than this, for from all accounts one soon gets into a country ruled by semi-independent Li-so chiefs.

Four more marches through a very hilly country brought us to the top of the range which divides the Salween from its tributary, the Yung-ch'ang river. The road crosses it at 8,400 feet, and from the top is a fine view of range after range of beautiful mountains, the snow-capped Ts'ang 346 Shan, which overlooks Ta-li Fu, being clearly visible. We descended into the Yung-ch'ang plain and slept in a remarkable temple called the Shui-fu-ssŭ or Sleeping Buddha Temple. It is picturesquely placed at the foot of a jungle-covered spur with a piece of water in front of it. The inner shrine is a large natural cave, in which is the image

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CHAPTER XXVI

T'ÊNG-YÜEH TO PU-ÊRH.

Ryder starts for Yün-lung Chou—I start for Lung-ling T'ing—A charitable Buddhist monk—A hilly journey to the Shweli—Man-lò ferry—Am taken for Jamieson—Lung-ling—A direct route to Yün Chou—The Salween valley—Precipitous hills—P'an-chih-hua ferry—Lo-los—Yao-kuan again—A Mahommedan fort—The Yung-ch'ang River at Wan-tien—A Shan plain—Buckwheat—A hare—Ta-mêng-t'ung—Strike into our route of the year before—Yün Chou—Objections to my leaving the main road—Stories of rebellion—The Mêng-ma valley—A former Shan state—The Mekong at Ka-li ferry—The salt trade—The salt wells of Yün-nan—A retired highway man in charge of the district—A Mahommedan traitor—The Ching-ku valley—Tea growing—A woodcock—Deep sandstone chasms—Wei-yüan—Up the Wei-yüan River—A salt well—My drunken cook—An abominable road—The K'a-tu tribe—Hsin-fu—The Black River valley—Christmas with a coffin—Unpleasant climate—An uninteresting country—The Mo-hei salt wells—P'u-êrh—Difficulties of longitude by telegraph—Our final success—The treaty port of Ssŭ-mao—Mr Cary's invitation.

000 On the 27th November we set out again. Ryder took the road north-east to Yün-lung Chou, while I went south-east towards Lung-ling T'ing.

I did not take the direct road to that place, as this had been already surveyed by Captain H. B. Walker of the Duke of Cornwall's Light Infantry the year before. To avoid known country I therefore retraced my steps to Nang-sung-kuan, our last camp before marching into T'êng-yüeh, and struck across eastward from there.

The first day out of Nang-sung-kuan proved an uphill march, and I got no further than the little hill monastery of Chai-t'ang, inhabited by a white-bearded Buddhist priest. These monks, who live in the mountains far from any village, are very superior men to the ordinary priest of the village temple, and give themselves up to small works of charity, such as giving food or straw sandals to travellers.

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000 In the morning, while still in the Nam Ti valley, I got a shot at some coolan (*grus cinerea*) and killed two with

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size, and has some approach to regular streets in it. The monastery is a fine one and is said to contain 1800 lamas. The population of the place is chiefly Tibetan but there are a good many men of Chinese descent who have intermarried with the natives of the country and become Tibetanised.

There are three Chinese officials in the town, one civil and two military. The latter command the small garrison of 70 soldiers and are not men of any rank. The civil mandarin is called the *liang-t'ai* and is practically a commissariat officer, his duties being to collect supplies for Chinese officials passing along the road.

None of these Chinese officers have any jurisdiction except over the Chinamen living in the town. The government of the state is in the hands of a hereditary Tibetan chief who has under him a second chief, while the lamas, here as everywhere in Tibet, have considerable influence in affairs of state[1].

A French Catholic mission has been established here for many years, and the missionaries have passed through many vicissitudes. In 1881 Père Brieux was murdered a few miles from the town. The Tibetan authorities put the crime down to brigands, but there seems little doubt that the murder was instigated by the Ba-t'ang lamas. In 1887 there was an organised rising of the Tibetans, the mission stations at Ba-t'ang, Ya-k'a-lo, and A-tun-tzŭ were burned, and M. Brieux's grave was desecrated.

For some time the work of the missionaries was at a standstill, but after long negotiations, supported by the French Government, they obtained full compensation, and their houses were rebuilt for them. The Viceroy of Ssŭ-ch'uan can evidently exercise his authority here when he likes, though in ordinary circumstances the Tibetans are left very much to themselves.

We spent three days in Ba-t'ang, employing the time in buying boots for ourselves and in getting an extra transport animal or two. The boots that Tibetans habit-

[1] Owing to a rebellion which took place about 1904 things have changed considerably in Ba-t'ang. There is now a Chinese garrison there, and the monastery is said to have been destroyed.

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000 On the 29th an easy march up the side of a valley brought us to Ya-ra-gong. We put up in the village, and then went to the French mission station which lies a mile further on. The name of Père Soulié, the French priest here, was already familiar to us. He had in 1894 made a journey from Ta-chien-lu to Ya-k'a-lo through unexplored country, and had written an account of his travels for the Paris Geographical Society[1].

We halted two days in Ya-ra-gong, passing much of the time in the society of Père Soulié who has a great knowledge of this part of Tibet. He had been in Ya-ra-gong two or three years and had been occupied in building houses for himself and for the two families of Christian Tibetans that he had brought with him. He had also been negotiating for buying land: the Catholic missionaries usually do this so that they can settle down their converts in communities instead of having them scattered about.

The good father has established most friendly relations with all his neighbours, even with the lamas. These lamas belong to the red or old sect, whose members are always less hostile than are the yellow lamas of the reformed Tibetan church.

Manifold had several patients here, and on the second day of our halt we went with Père Soulié to the neighbouring monastery of Troi-gön where Manifold performed three operations for cataract, the patients being two old women and a lama.

•792 The lamas were very civil and we went to see the *Tchreul-ko* or "Living Buddha." Most monasteries of importance are presided over by a *tchreul-ko*, who is selected when a child by the lamas as being a reincarnation of Buddha. He becomes an object of reverence to lamas and laymen, but does not necessarily take much part in the government of the monastery.

The "Living Buddha" at Troi-gön was a bright little boy of eleven years, who was allowed to have his sister brought up to the monastery every day to play with. I gave them some old Christmas cards which pleased them

[1] See *Bulletin de la Société de Géographie de Paris*, Vol. XVIII. Except his fellow-missionaries Père Soulié had seen no European since meeting Captain Bower in 1892. We were probably the last travellers he saw, as he was murdered by Tibetans in the rising of 1904.

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much, and Manifold gave the little boy some medicine for warts on his fingers.

Ya-ra-gong is the name really of a district under Ba-t'ang and not of any particular village, but this village may be considered as the headquarters of the district, as Troi-gön, the principal monastery, which contains 300 lamas, is here. The height of the house we put up in (which is somewhat lower than the French mission) we made 11,900 feet. The climate at this time of year was very pleasant. Père Soulié told us there was a rainy season beginning in June but that the rain is not very heavy or continuous.

We stayed at Ya-ra-gong rather longer than we intended as the Gurkha naik who had been hit by a stone at the Mekong bridge was not going on very well. He had a good deal of fever and his head began to swell again. However, two days' rest did him a lot of good and he soon afterwards made a good recovery.